/45 cont./

857 462 A joint duty of children of both sexes is the care of their younger brothers or sisters when circumstances require it, though this is mainly performed by girls when there are any of the right age.

b) Girls. Little girls five years old are given small tasks, such as carrying messages, going to the fields to take some small item to the father or an uncle, drawing water in vessels so that the elders may bring it on burros up to the house. At six or seven they begin to do some cooking. From ten to twelve years, that is to say at, the prepubertal age, they are initiated into the different ways of weaving, and they can go alone from [835] one settlement to another. It is at this time that they occasionally have sexual relations with their brothers or with their father.

857 462 252 Almost from the time she can look after herself -- toward three or four years of age -- the girl assists her mother in all her work, especially when she is the eldest and when she belongs to a family with few economic resources. In the kitchen she learns to prepare food such as mazamorra, bollos /rolls/, and arepa /ground-corn griddlecakes/; to hull corn and grind it with the traditional equipment, the pestle and mortar made of stone; to light and keep the fire going; to handle the pots on it and build new hearths; and, in time, to prepare the various kinds of chicha and the customary soups for special occasions, to make use of the different fruits, both wild and cultivated, and to serve up various local dishes such as sancocho de chivo /goat-meat stew/, the way of preparing meat etc., until, having arrived at the moment of puberty, she is on the whole acquainted with all the customary culinary procedures.

Other work they are taught to do quite young is fetching water and firewood as well as a series of household chores such as house cleaning, taking care of the younger children, and at times feeding them and keeping them clean. They are sent to the woods to bring in the burros that are used for carrying water or fruit or serve for the women to ride on. /46/

857 462 222 They also start to lend a hand in the harvest and accompany the women when they collect wild fruits such as olives,

/46 cont./

857 462 [222] [482] iguarayas, and trupillo pods, as well as in gathering divi-divi, which is sold in the port towns for export; their labor is used for portering (women's work): they carry on their backs or shoulders the collected fruit, the firewood, and the water when the family does not own the necessary animals.

When ten or over the girl, taught by her elder kinswomen, starts to handle the spindle and loom, work in which she perfects herself during the seclusion of her initiation.

857 184 556 In general her occupations during childhood are affected by the economic and social position of her relatives, since a child of a well-to-do family will spend her childhood playing, without occupying herself with domestic chores except occasionally, since she is not considered as a small-sized adult as happens among poor families, but as a little girl, and she is treated as such. Certain light duties might be imposed but never a definite or clear-cut responsibility. She is expected to obey, mainly so that she recognize the authority of her elders, but when she enters the prepubertal age her mother and relatives start to take a more personal interest in her and to think it to be the opportune time to start training her in the duties pertaining to her position and her sex, teaching her all the household occupations that she will later improve on and become expert in during her seclusion, which will last longer the greater the wealth of the family.

264 592 Food, sleep, dress, and ornaments. Even before weaning, when this is delayed beyond the first year, or at times before, the child starts being fed adult food. By that time he asks his mother for food and she gives it to him, when he is small, more generously than she can at a later date; but later on he himself looks for it and, in order to satisfy his hunger, frequently steals food from his mother that she has put away, and this obliges the mother to hide it. (Cf. Punishment, Chap. II.)

The apportioning of food in a Guajiro household is done by the mother, who serves each one his share, starting with the husband, afterward the children, she being the last to eat. If she has a preference for a child, she shows it at this time by

/47 cont./

862 chichas and cojosa (sour milk), and, when he cuts his teeth, solid food which had previously had to be mashed for easier swallowing. After passing this period, the child eats the same as any adult, with slight differences marked by the family organization, as we have just seen, receiving the plain food served since it is unusual for him to share in any special dishes which the adult members of the household may eat.

252 262 [222] During periods of scarcity the gathering and use of wild fruits is an important item in the household economy. The Guajiro, when he finds any such fruit, will immediately eat as much as he can, until satiety is reached. Regularity in hours of eating is very difficult in such circumstances -- one might say that the Guajiro has no fixed mealtimes, but that he eats when he obtains some food. In normal times and in homes where the shortage of food is not much felt, the family's hours /48/ for meals are more or less as follows: On rising, very early, they take a little coffee with panela, if there is any, [272] or more often a gourdful of cojosa (1); in the evening after

1. Milk which is left to sour in special food vessels.

sunset, upon returning from work, they have their principal meal composed of mazamorra with milk, some rolls or corn griddlecakes and coffee or a chicha of fruit, corn, or yucca. The normal diet does not include the daily eating of meat, which is only eaten on certain rare occasions, the same as cheese and certain vegetables such as ahuyamas /Cucurbita berucosa/, gourds, yucca, etc. Toasted corn with salt or something sweet is frequently eaten, rice soup (a very much-used food), dry rice, or a soup of trupillo pods /Mimosaceae/, which are chewed after having been parboiled, the fibers later being spat out, or mixed with milk. At periods when food is in short supply, they have the habit of making use of the tender shoots of cacti, which are roasted over a flame in order to get

/230 cont./

462 We find that some of the feminine activities are carried out jointly with the man, as in agriculture in which the woman's part is to place the seed in a hole, which is made by the man with a sower's tool for this purpose (but not in the case of planting creeping plants and fruit trees); and to collect fruit when it is all ripe, or little by little as the fruit becomes ready. Besides [262 these regular activities, the women collect wild edible fruits 222] which constitute practically the only source of nourishment during the summer in some regions. They also collect some forest products that the whites buy from them, such as the divi-divi, which constitute a source of money income.

Transportation is an activity that traditionally has been done by the Guajiro woman. Before they raised pack animals, the [492 women did such work themselves. Nowadays, it can be said that it is rare to find a home that does not have an animal, generally a burro, at their disposal, on which they can transport from place to place their small children and the provisions and utensils, etc., which they require. Nevertheless, we do still see some families who lack this means of transport and have to make use of feminine labor.

Ceramics also is an activity that is assigned to women. In the regions where raw materials are abundant and of good quality, the women of some families apply themselves to this craft, in which they reach quite a high standard of perfection; the technique is transmitted from generation to generation so that the craft becomes a traditional family occupation.

When the families of potters are forced to emigrate to urban centers, they carry there the raw material /231/ required for their work from its original source. With this they provide the family with domestic utensils and use the rest for barter with others.

The empirical knowledge of the magic and curative properties of plants is known, apart from the shaman, by some women who usually live in places where contact with whites is less frequent. They transmit such knowledge to their descendants, most frequently to the eldest daughter.

5: Simons K-5 (ca. 1882) 1885
SC13 Goajiro SC13

In weapons the Goajiro uses the old-fashioned bow and arrow, along with the latest breech-loading rifle. He never strolls ten yards from the rancho without his arrows stuck in his sash and the inseparable bow in his hand. Arrows are of three classes: bolts for killing birds and lizards, *kata*, having a nail or piece of hard wood for a head neatly covered with wax; arrows proper, for killing game and war, *siguarrai*, with iron heads made from old knives filed and worked into shape; and thirdly the terrible poisoned rays, *aiwará*: these are an ordinary arrow-shaft, with two inches of the bony weapon of the sting-ray (*queraguai*) loosely fastened to the end, well covered with poison. To prevent accidents, each head is covered by a cane sheath. The poison is putrefied animal matter—toads, snakes, and other reptiles allowed to putrefy and boiled down. When newly done the poison is said to be weak, the same when too old, so the arrows have to be re-dipped at stated intervals (about nine months). Death subvenes from three to twelve days afterwards, a sort of blood-poisoning, and is tolerably certain if the ray-bone has not been got out (a most difficult operation) and the wound well cauterised with a red-hot nail. The Cocinas of Yuripiche are reputed the best makers, and enjoy a sort of monopoly. A bunch of twenty-four arrows is sold by them for a dram cut of cotton (eight yards. None of the arrows are feathered; the shafts are made from cane, reeds, and also solid wood. As to firearms the Indian prefers the old "Crown" or "Tower" flintlock (*carcabuso*) to the Remington rifle, on account of the uncertainty of getting cartridges. The American flint-lock (*carcabuso cayeta-panahana*) is also much liked.

The principal industries among the Goajiras are collecting [illegible] divi-divi, and salt, and breeding horses, mules, donkeys, cattle, and goats, with the accompanying sale of hides. Their animals are celebrated in the neighbouring provinces for being docile, having been all brought up as it were by hand, for the Indian spares neither time nor trouble on his flocks.

With regard to the language, a small grammar was published in 1878 by Rafael Caledon. Unfortunately it was printed in Paris, while the author was in America, and is replete with errors in consequence. The language is a much richer one than is generally supposed, and taken as a whole has a euphonious, pleasing effect on the ear, much more so than the neighbouring Arhuaco. I have no space here to dwell upon its beauties, but cannot dismiss the subject without giving the following three examples of much-used words:—

Achinga, a name.	Ita, a cup (gourd).	Yara, a headdress.
Tachinga, my name.	Te-ita-in, my cup.	Tekiyara, my headdress.
Puchinga, your name.	Pi-ita-in, your cup.	Pikiyara, your headdress.
Nichinga, his name.	Ni-ita-in, his cup.	Nikiyara, his headdress.
Suchinga, her name.	Si-ita-in, her cup.	Sikiyara, her headdress.